

الْبَابُ الثَّالِثُ عَشَرَ

رَحْمَتُهُ ﷺ وَمُلَاطَفَتُهُ بِالْعَصَاةِ وَالْمُخْطِئِينَ

CHAPTER THIRTEEN

THE HOLY PROPHET'S MERCY AND  
KINDNESS TOWARD DISOBEDIENT AND  
SINFUL

١٦٥/١. عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه أَنَّ رَجُلًا عَلَى عَهْدِ النَّبِيِّ ﷺ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلَقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ ﷺ. وَكَانَ النَّبِيُّ ﷺ قَدْ جَلَدَهُ فِي الشَّرَابِ. فَأُتِيَ بِهِ يَوْمًا، فَأَمَرَ بِهِ، فَجُلِدَ. فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اَللَّهُمَّ، الْعَنَهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ! فَقَالَ النَّبِيُّ ﷺ: لَا تَلْعَنُوهُ، فَوَاللَّهِ، مَا عَلِمْتُ إِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ.

وَفِي رِوَايَةٍ: لَا تَلْعَنَهُ فَإِنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ.

رَوَاهُ الْبُخَارِيُّ وَعَبْدُ الرَّزَّاقِ وَالْبَزَّازُ وَأَبُو يَعْلَى.

165/1. According to 'Umar b. al-Khaṭṭāb رضي الله عنه,

"During the lifetime of the Prophet ﷺ there was a man nicknamed 'Himār'. He used to make Allah's Messenger ﷺ laugh, although the Messenger would have him lashed for drinking alcohol. One day he was brought to the Prophet ﷺ and he ordered him to be lashed. After the man was lashed, someone from the folk said, 'O Allah, curse him, for how often he is brought [for lashing]!' The Prophet ﷺ said, 'Do not invoke curses against him, for, by Allah, I know that he loves Allah and His Messenger.'

Another report reads, "Do not curse him, for indeed he loves Allah and His Messenger."

Reported by al-Bukhārī, 'Abd al-Razzāq, al-Bazzār and Abū Ya'la.

<sup>165</sup> SET FORTH BY •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: "The Offensiveness of Cursing the One Who Drinks Alcohol, and Establishing that He is Not outside the Fold of the Religion," 6:2489 §6398; •Abū Ya'la in *al-Musnad*, 1:161 §176; •'Abd al-Razzāq in *al-Muṣannaf*, 7:381 §13552; •al-Bazzār in *al-Musnad*, 1:393 §269; •Abū Nu'aym in *Ḥilyat al-Awliyā'*, 3:228; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:312 §17273; •al-Maqdisī in *al-Aḥādīth al-Mukhtāra*, 1:184 §92-93; and cited by •Qāḍī 'Iyāḍ in *Mashāriq al-Anwār*, 1:371.



٢/١٦٦. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ ﷺ إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: مَا لَكَ؟ قَالَ: وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هَلْ تَحِدُ رَقَبَةً تُعْتِقُهَا؟ قَالَ: لَا. قَالَ: فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟ قَالَ: لَا. فَقَالَ: فَهَلْ تَحِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا؟ قَالَ: لَا. قَالَ: فَمَكَثَ النَّبِيُّ ﷺ قَبِينَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيُّ ﷺ بِعَرَقٍ فِيهَا تَمْرٌ وَالْعَرَقُ الْمَكْتُلُ. قَالَ: أَتَيْنَ السَّائِلُ؟ فَقَالَ: أَنَا. قَالَ: خُذْ هَذَا فَتَصَدَّقْ بِهِ، فَقَالَ الرَّجُلُ: أَعَلَى أَفْقَرٍ مِنِّي، يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ، مَا بَيْنَ لَابَتَيْهَا، يُرِيدُ الْحَرَّتَيْنِ، أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي. فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ أَنْيَابُهُ، ثُمَّ قَالَ: أَطْعِمْهُ أَهْلَكَ.

مُتَّفَقٌ عَلَيْهِ. وَقَالَ أَبُو دَاوُدَ: زَادَ الزُّهْرِيُّ: وَإِنَّمَا كَانَ هَذَا رُخْصَةً لَهُ خَاصَّةً.  
فَلَوْ أَنَّ رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ، لَمْ يَكُنْ لَهُ بُدٌّ مِنَ التَّكْفِيرِ.

166/2. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ,

“Once we were sitting with the Prophet ﷺ when a man came to him and said, ‘O Messenger of Allah! I am destroyed!’ The Prophet ﷺ said, ‘What is wrong?’ The man said, ‘I had sexual relations with my wife while I was fasting.’ Allah’s Messenger ﷺ said, ‘Do you own a servant that you can free?’ ‘No,’ the man replied. The Prophet ﷺ asked him, ‘Are you able to fast for two consecutive months?’ ‘No,’ the man replied. The Prophet then asked him, ‘So are you able to feed sixty poor people?’ ‘No,’ the man replied. The Prophet remained there for a while and then a large container of dates was brought to him. He said, ‘Where is the questioner?’ The man said, ‘Here I am.’ The Prophet ﷺ

<sup>166</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Sawm* [The Fasting], Ch.: “If Someone has Sexual Intercourse during Ramaḍān and has Nothing [to Pay as an Expiation] and Someone Pays it as Charity on His Behalf, he Should Expiate,” 2:684 §1834, and in Bk.: *Kaffārāt al-aymān* [The Expiation of Oaths], Ch.: “When is Expiation Obligatory upon the Wealthy and the Poor,” 6:2467 §6331, and in Ch.: “The Expiation Should be Given to Ten Poor People, whether Close or Distant,” 6:2468 §6333.

said to him, 'Take these dates and give them in charity. The man said, 'Should I give it to someone poorer than I, O Messenger of Allah? By Allah, there is no family between its [Medina's] two mountains who is poorer than I.' The Prophet ﷺ smiled until his pre-molar teeth became visible and then said, 'Feed your family with it (and it will be an atonement for your sin).'"

Agreed upon. Abū Dāwūd said, "Al-Zuhrī added, 'This was only a dispensation for him; if someone does that today, he will be obliged to expiate [for his misdeed].'"

٣/١٦٧. عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ فَبَالَ فِي طَائِفَةِ الْمَسْجِدِ. فَزَجَرَهُ النَّاسُ، فَتَهَاَهُمُ النَّبِيُّ ﷺ. فَلَمَّا قَضَى بَوْلَهُ، أَمَرَ النَّبِيُّ ﷺ بِذُنُوبٍ مِنْ مَاءٍ فَأَهْرَيْقَ عَلَيْهِ.

مُتَّفَقٌ عَلَيْهِ.

167/3. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ,

"There was once a Bedouin who urinated in a corner of the Mosque. The people began chastising him but the Prophet ﷺ forbade them. When the man finished urinating, the Prophet ﷺ ordered for a bucket of water to be brought; it was poured over it."

Agreed upon.

٤/١٦٨. عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ مَاعِزُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ: وَيْحَكَ، ارْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: وَيْحَكَ، ارْجِعْ، فَاسْتَغْفِرِ اللَّهَ، وَتُبْ إِلَيْهِ. قَالَ: فَرَجَعَ غَيْرَ بَعِيدٍ، ثُمَّ جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ، طَهَّرْنِي. فَقَالَ

<sup>167</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Wuḍū'* [The Ritual Ablution], Ch.: "On Pouring Water over Urine in the Mosque," 1:89 §219, and Muslim in *al-Shaḥīḥ*: Bk.: *al-Ṭahāra* [The Purification], Ch.: "The Obligation to Wash Away Urine," 1:236 §284.



النَّبِيُّ ﷺ: مِثْلَ ذَلِكَ، حَتَّى إِذَا كَانَتِ الرَّابِعَةُ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: فِيمَ أَطَهَّرُكَ؟ فَقَالَ: مِنَ الزَّنى. فَسَأَلَ رَسُولُ اللَّهِ ﷺ: أَيُّهُ جُنُونٌ؟ فَأُخْبِرَ أَنَّهُ لَيْسَ بِمَجْنُونٍ. فَقَالَ: أَشْرَبَ حَمْرًا؟ فَقَامَ رَجُلٌ: فَاسْتَنْكَهَهُ، فَلَمْ يَجِدْ مِنْهُ رِيحَ حَمْرٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: أَرَنْيْتَ؟ فَقَالَ: نَعَمْ. فَأَمَرَ بِهِ، فَرَجِمَ، فَكَانَ النَّاسُ فِيهِ فِرْقَتَيْنِ. فَأَثَلُ يَقُولُ: لَقَدْ هَلَكَ. لَقَدْ أَحَاطَتْ بِهِ خَطِيبَتُهُ. وَقَاثِلُ يَقُولُ: مَا تَوْبَةُ أَفْضَلَ مِنْ تَوْبَةِ مَا عَزِزَ أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَوَضَعَ يَدَهُ فِي يَدِهِ ثُمَّ قَالَ: اقْتُلْنِي بِالْحِجَارَةِ. قَالَ: فَلِشُوا بِذَلِكَ يَوْمَئِذٍ أَوْ ثَلَاثَةً، ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ، وَهُمْ جُلُوسٌ، فَسَلَّمَ ثُمَّ جَلَسَ. فَقَالَ: اسْتَغْفِرُوا لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالُوا: عَفَرَ اللَّهُ لِمَاعِزِ بْنِ مَالِكٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ لَوَسِعَتْهُمْ.

رَوَاهُ مُسْلِمٌ وَالنَّسَائِيُّ وَالْدَّارَقُطْنِيُّ وَأَبُو عَوَانَةَ وَالطَّبْرَانِيُّ.

168/4. According to Burayda ؓ,

“Mā’iz b. Mālik came to the Prophet ﷺ and said, ‘O Messenger of Allah, purify me!’ The Prophet ﷺ said, ‘Woe to you! Go back and seek Allah’s forgiveness and repent to Him.’ So he went away—but not far—and then returned, saying, ‘O Messenger of Allah, purify me!’ The Prophet ﷺ said, ‘Woe to you! Go back and seek Allah’s forgiveness and repent to Him.’ So he went back—but not far—and then returned, saying, ‘O Messenger of Allah, purify me!’ Allah’s Messenger repeated what he said twice before, and when Mā’iz came back for the fourth time Allah’s Messenger ﷺ asked him, ‘From what shall I purify you?’ He replied, ‘From adultery.’ Allah’s Messenger ﷺ asked, ‘Is he insane?’ The Companions informed him that he was not insane. Then he

<sup>168</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: “Concerning the One Who Confesses to Adultery,” 3:1321–1322 §1690; •al-Nasā’ī in *al-Sunan al-Kubrā*, 4:286 §7163; •al-Dāraquṭnī in *al-Sunan*, 3:91 §49; •Abū ‘Awāna in *al-Musnad*, 4:134–135 §6292; •al-Ṭabarānī in *al-Mu’jam al-Awsaṭ*, 5:118 §4843; •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:83 §11231.

asked, 'Did he drink alcohol?' A man stood up and smelled him but he did not smell the stench of alcohol. So Allah's Messenger ﷺ asked, 'Did you commit adultery?' 'Yes,' the man replied. Allah's Messenger ﷺ then ordered that he be stoned to death, and after he was stoned, the people took two views with regard to him. One group opined: 'He destroyed himself and was encompassed by his sins.' The other group said: 'There is no repentance better than Mā'iz's. He came to the Prophet ﷺ and placed his hand in his, saying, "Stone me." The contention between the two groups remained for two or three days. Allah's Messenger ﷺ came out as they were sitting and greeted them and sat down among them. He said, 'Seek forgiveness for Mā'iz b. Mālik.' The Companions ﷺ then said, 'May Allah forgive Mā'iz b. Mālik.' Then Allah's Messenger ﷺ said, 'He repented with such a sincere repentance that, were it to be divided among a people, it would suffice them all.'"

Reported by Muslim, al-Nasā'ī, al-Dāraquṭnī, Abū 'Awāna and al-Ṭabarānī.

١٦٩ / ٥. عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَجَاءَتِ الْغَامِذِيَّةُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ زَنَيْتُ فَطَهِّرْنِي. وَإِنَّهُ رَدَّهَا. فَلَمَّا كَانَ الْغَدُ، قَالَتْ: يَا رَسُولَ اللَّهِ، لِمَ تَرُدُّنِي؟ لَعَلَّكَ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَا عَزَا. فَوَاللَّهِ، إِنِّي حَبْلِي. قَالَ: إِمَّا لَا، فَاذْهَبِي حَتَّى تَلِدِي. فَلَمَّا وَلَدَتْ، أَتَتْهُ بِالصَّبِيِّ فِي خِرْقَةٍ. قَالَتْ: هَذَا قَدْ وَلَدْتُهُ. قَالَ: اذْهَبِي، فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ. فَلَمَّا فَطَمَتْهُ، أَتَتْهُ بِالصَّبِيِّ فِي يَدِهِ كِسْرَةٌ خُبِزٍ. فَقَالَتْ: هَذَا، يَا نَبِيَّ اللَّهِ، قَدْ فَطَمْتُهُ وَقَدْ أَكَلَ الطَّعَامَ. فَدَفَعَ الصَّبِيَّ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ، ثُمَّ أَمَرَ بِهَا فَخُفِرَ لَهَا إِلَى صَدْرِهَا وَأَمَرَ النَّاسَ فَرَجَمُوهَا. فَيُقْبَلُ خَالِدُ بْنُ الْوَلِيدِ بِحَجَرٍ فَرْمَى رَأْسَهَا فَتَنْضَحَ الدَّمُ عَلَى وَجْهِ خَالِدٍ فَسَبَّهَا. فَسَمِعَ نَبِيُّ اللَّهِ ﷺ سَبَّهُ إِيَّاهَا، فَقَالَ: مَهْلًا، يَا خَالِدُ. فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لَغُفِرَ لَهُ. ثُمَّ أَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا وَدُفِنَتْ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ.



169/5. According to Burayda (after the repentance episode of Mā'iz b. Mālik),

"A Ghāmidī woman [from the Ghāmidī tribe] came and said, 'O Messenger of Allah! I committed adultery, so please purify me!' Allah's Messenger sent her back, but she returned the next day and said, 'O Messenger of Allah, why did you send me back? Perhaps you sent me back just as you rejected Mā'iz's request. By Allah, I am pregnant!' He said, 'If you stick to your words, then leave and do not return until you have given birth.' When she finally gave birth, she came to him with her infant wrapped in a garment. She said, 'This is the baby to whom I gave birth.' He said to her, 'Leave and breast-feed him and do not return until you have weaned him.' When she finally weaned him, she went to Allah's Messenger and her child was in tow, holding a piece of bread in his hand. She said, 'O Messenger of Allah! I have finally weaned him and he is eating food.' The Prophet handed the child to one of the men among the Muslims and ordered for a deep pit to be dug and for her to be placed in it up to the level of her chest. Then he ordered the people to stone her, upon which they cast stones at her. Khālīd b. Walīd cast a stone which struck her head and caused blood to spatter on his face, causing him to curse her. The Prophet heard him curse her and said, 'Take it easy, Khālīd. By Him in Whose Hand rests my soul, she repented with such a sincere repentance that if an [unjust and tyrannical] tax collector had repented like her, he would be forgiven.' Thereafter, Allah's Messenger ordered that she be prepared [for burial] and then he prayed her funeral prayer and she was buried."

Reported by Muslim, Aḥmad, Abū Dāwūd, al-Nasā'ī and al-Dārimī.

<sup>169</sup> Set forth by •Muslim in al-Ṣaḥīḥ: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "Concerning the One Who Confesses to Adultery," 3:1323 §1695 (2); •Aḥmad b. Hanbal in *al-Musnad*, 5:348 §22999; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḥudūd* [The Books of Prescribed Punishments], Ch.: "The Woman of Juhayna whom the Prophet Ordered to be Stoned," 4:152 §4440; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:304 §7271; •al-Dārimī in *al-Sunan*, 2:234 §2324; •Ibn Abī Shayba in *al-Muṣannaf* 5:543 §288 (9); •Abū 'Awāna in *al-Musnad*, 4:136-137 §6295; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:221 §16743.

١٧٠/٦. عَنِ اللَّجْلَاجِ أَنَّهُ كَانَ قَاعِدًا يَعْتَمِلُ فِي السُّوقِ فَمَرَّتْ امْرَأَةٌ تَحْمِلُ صَبِيًّا. فَتَارَ النَّاسَ مَعَهَا وَثُرْتُ فِيمَنْ تَارَ. فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَقُولُ: مَنْ أَبُو هَذَا مَعَكَ؟ فَسَكَتَتْ، فَقَالَ شَابٌّ حَذَوْهَا: أَنَا أَبُوهُ، يَا رَسُولَ اللَّهِ. فَأَقْبَلَ عَلَيْهَا. فَقَالَ: مَنْ أَبُو هَذَا مَعَكَ؟ قَالَ الْفَتَى: أَنَا أَبُوهُ، يَا رَسُولَ اللَّهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى بَعْضِ مَنْ حَوْلَهُ، يَسْأَلُهُمْ عَنْهُ. فَقَالُوا: مَا عَلِمْنَا إِلَّا خَيْرًا. فَقَالَ لَهُ النَّبِيُّ ﷺ: أَحْصَيْتِ؟ قَالَ: نَعَمْ. فَأَمَرَ بِهِ، فُرْجِمَ. قَالَ: فَخَرَجْنَا بِهِ فَحَفَرْنَا لَهُ حَتَّى أَمَكْنَا، ثُمَّ رَمَيْنَاهُ بِالْحِجَارَةِ حَتَّى هَذَا. فَجَاءَ رَجُلٌ يَسْأَلُ عَنِ الْمَرْجُومِ. فَأَنْطَلَقْنَا بِهِ إِلَى النَّبِيِّ ﷺ فَقُلْنَا: هَذَا جَاءَ يَسْأَلُ عَنِ الْخَبِيثِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: هُوَ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. فَإِذَا هُوَ أَبُوهُ، فَأَعْنَاهُ عَلَى عُسْلِهِ وَتَكْفِينِهِ وَدَفْنِهِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ وَالطَّبْرَانِيُّ.

170/6. According to al-Lajlāj,

"I was sitting and trading in the market place when a woman carrying a young (illegitimate) child passed by. The people accompanied and I joined them. When I reached the Prophet ﷺ, he asked, 'Who is the father of this child with you?' She remained silent. Beside her, a young man called out, saying, 'I am the child's father, O Messenger of Allah!' He again asked: 'Who is the father of the child with you? The young man again submitted: 'I am the father of the child, O Messenger of Allah!'" Allah's Messenger ﷺ then looked at some of the people around the young man and asked them about him. They said, 'We know nothing but good about him.' The Prophet ﷺ then asked the young man, 'Are you married?' The young man replied that he was, at which the Messenger ordered that he be stoned [as an adulterer]. We

<sup>170</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 3:479 §15976; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: "The Stoning of Mā'iz b. Mālik ؓ," 4:150 §4435; •al-Nasā'ī in *al-Sunan*, 4:282 §7184; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 19:219 §488; •al-Bayhaqī in *al-Sunan al-Kubrā* 8:218 §16731; and cited by •Ibn 'Asākir in *Tārīkh Dimashq*, 50:293.



took him out and dug a hole for him until he was firmly inside. We then cast stones until he no longer moved. After all this, a man came and began asking about the man who was stoned. We brought him to the Prophet ﷺ and informed him, saying, 'This man is inquiring about that vile person [we stoned].' Allah's Messenger ﷺ said, 'Indeed, he is finer in the sight of Allah than the fragrance of musk.' When we knew that the man was his father we helped him in washing, shrouding, and burying his son."












Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and al-Ṭabarānī.

١٧١/٧. عَنْ نُعَيْمِ بْنِ هَزَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ مَا عِزُّ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَتِيماً فِي حِجْرِ أَبِي، فَأَصَابَ جَارِيَةً مِنَ الْحَيِّ. فَقَالَ لَهُ أَبِي: أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتَهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ. وَإِنَّمَا يُرِيدُ بِذَلِكَ رَجَاءً أَنْ يَكُونَ لَهُ مَخْرَجًا. فَأَتَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ فَأَقِمَّ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ، فَعَادَ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ فَأَقِمَّ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ، فَعَادَ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي زَنَيْتُ فَأَقِمَّ عَلَيَّ كِتَابَ اللَّهِ، حَتَّى قَالَهَا أَرْبَعَ مَرَارٍ. قَالَ ﷺ: إِنَّكَ قَدْ قُلْتَهَا أَرْبَعَ مَرَّاتٍ فِيمَنْ؟ قَالَ: بِفُلَانَةٍ. فَقَالَ: هَلْ صَاحَبْتَهَا؟ قَالَ: نَعَمْ. قَالَ: هَلْ بَاشَرْتَهَا؟ قَالَ: نَعَمْ. قَالَ: هَلْ جَامَعْتَهَا؟ قَالَ: نَعَمْ. قَالَ: فَأَمَرَ بِهِ أَنْ يُرْجَمَ، فَأُخْرِجَ بِهِ إِلَى الْحَرَّةِ. فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةِ جَزَعًا، فَخَرَجَ يَسْتَدُّ. فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ أَنَسٍ، وَقَدْ عَجَزَ أَصْحَابُهُ، فَتَزَعَّ لَهُ بِوُطَيْفٍ بَعِيرٍ، فَرَمَاهُ بِهِ فَقَتَلَهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ. فَقَالَ: هَلَّا تَرَكْتُمُوهُ. لَعَلَّهُ أَنْ يَتُوبَ، فَيَتُوبَ اللَّهُ عَلَيْهِ.


رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتَّيَمِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ.



171/7. According to Nu'aym b. Hazzāl ,

"Mā'iz b. Mālik was an orphan in the care of my father and he committed adultery with a young girl in the neighbourhood. My father said to him, 'Go to Allah's Messenger  and inform him of what you did so that perhaps he can seek forgiveness for you.' He only decided that in hope that he would find a way out of his problem. So he went to the Prophet  and said, 'O Messenger of Allah! I committed adultery, so please establish the prescribed punishment upon me as found in the Book of Allah!' The Prophet  turned away from him and Mā'iz repeated once more, 'O Messenger of Allah! I committed fornication, so please establish the prescribed punishment upon me as found in the Book of Allah!' The Prophet  turned away and Mā'iz repeated once more, 'O Messenger of Allah! I committed adultery, so please establish the prescribed punishment upon me as found in the Book of Allah!' The Prophet  once again turned away. After Mā'iz repeated his request for the fourth time, the Prophet  said, 'You have repeated your request four times, so I ask, with whom did you commit adultery?' Mā'iz replied, 'With so-and-so.' The Prophet  asked him, 'Did you sleep together?' Mā'iz replied, 'Yes.' The Prophet  asked, 'Did you have intimate relations with her?' Mā'iz replied, 'Yes.' The Prophet  asked, 'Did you have sexual intercourse with her?' Mā'iz replied, 'Yes.' The Prophet  then ordered that he be stoned, so he was then taken to an open area, and while he was being stoned he felt the painful effect of the stones and could not bear it and fled. But 'Abd Allāh b. Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel's foreleg at him, which hit him and killed him. He then went to the Prophet  and reported it to him. He said, 'Why did you not leave him alone? Perhaps he might have repented and been forgiven by Allah.'"

Reported by Aḥmad, Abū Dāwūd, al-Nasā'ī and Ibn Abī Shayba.

<sup>171</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:216 §21940; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Ḥudūd* [The Prescribed Punishments], Ch.: "The Stoning of Mā'iz b. Mālik , " 4:145 §4419; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:290 §7205; •Ibn Abī Shayba in *al-Muṣannaf*, 5:538 §28767; •al-Ḥākim in *al-Mustadrak*, 4:404 §8082; •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 22:201 §530; •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:219 §16735.



According to al-Hākim, "This is a tradition with an authentic chain of transmission."

١٧٢/٨. عَنْ نُعَيْمِ بْنِ هَزَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ مَاعِزًا رَضِيَ اللَّهُ عَنْهُ أَتَى النَّبِيَّ ﷺ فَأَقْرَعَ عِنْدَهُ أَرْبَعَ مَرَّاتٍ، فَأَمَرَ بِرَجْمِهِ، وَقَالَ هَزَالٍ: لَوْ سَتَرْتَهُ بِثَوْبِكَ، كَانَ خَيْرًا لَكَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ. وَقَالَ الْحَافِظُ: هَذَا حَدِيثٌ صَحِيحٌ  
الإِسْنَادُ.

172/8. According to Nu'aym b. Hazzāl رَضِيَ اللَّهُ عَنْهُ,

"Mā'iz came to the Prophet ﷺ and four times confessed (to adultery), so he ordered him to be stoned to death, but said to Hazzāl (the guardian of Mā'iz), 'If you had covered him with your garment (i.e., kept his secret), it would have been better for you.'"

Reported by Aḥmad, Abū Dāwūd and al-Nasā'ī. According to al-Hākim: "This is a tradition with an authentic chain of transmission."

١٧٣/٩. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي غَزْوَةٍ، فَحَاصَ النَّاسُ حَيْصَةً. قُلْنَا: كَيْفَ نَلْقَى النَّبِيَّ ﷺ وَقَدْ فَرَزْنَا؟ فَتَرَلْتُ: ﴿إِلَّا مُتَحَرِّقًا لِقِتَالٍ﴾. فَقُلْنَا: لَا نَقْدِمُ الْمَدِينَةَ فَلَا يَرَانَا أَحَدٌ. فَقُلْنَا: لَوْ قَدِمْنَا. فَخَرَجَ النَّبِيُّ ﷺ مِنْ صَلَاةِ الْفَجْرِ. قُلْنَا: نَحْنُ الْفَرَارُونَ. قَالَ: أَنْتُمْ الْعَكَارُونَ. قَالَ: فَدَتُونَا فَقَبِلْنَا يَدَهُ، فَقَالَ: أَنَا وَفِيَّهِ الْمُسْلِمِينَ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالبُخَارِيُّ فِي الْأَدَبِ وَاللَّفْظُ لَهُ.

<sup>172</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:216 §21940; •Abū Dāwūd in *al-Sunan*; Bk.: *al-Hudūd* [The Prescribed Punishments], Ch.: "Concealing the Offenses of Those Subject to Prescribed Punishments," 4:134 §4377; •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:305 §7274; •Abd al-Razzāq in *al-Muṣannaf*, 7:323 §13342; •Ibn Abī Shayba in *al-Muṣannaf*, 5:540 §28784; •al-Hākim in *al-Mustadrak*, 4:403 §8080.

173/9. According to 'Abd Allāh b. 'Umar ؓ,

"We were once engaged in a battle, but, scattered, we escaped [to safer positions]. We said, 'How can we face the Prophet ﷺ now after having fled?' On this, the verse was revealed, *Except he who is maneuvering in the fight* [Q.8:16]. Then we said, 'We shall not enter Medina, so that no one sees us.' But then we said, 'Perhaps we should go'. Allah's Messenger ﷺ came out for the Morning Prayer. We submitted, 'We are the ones who have fled.' He (turned to us and) said, '(No), you are the ones who return to fight after escaping [to a safer position].' We then approached him and kissed his hand, and he said, 'I am the shelter of the Muslims.'"

Reported by Aḥmad, Abū Dāwūd and al-Bukhārī in *al-Adab [al-mufrad]*, and this is his wording.

١٧٤ / ١٠. عَنْ أَنَسِ بْنِ مَالِكٍ ؓ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَه. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

174/10. According to Anas b. Mālik ؓ, Allah's Messenger ﷺ said,

"My intercession is for the members of my *Umma* who commit enormities."

<sup>173</sup> Set forth by •Aḥmad b. Hanbal in *al-Musnad*, 2:70 §5384; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Jihād* [The Striving], Ch.: "On Fleeing during Battle," 3:46 §2647; •al-Bukhārī in *al-Adab al-Mufrad*, 338 §972; •Ibn Abī Shayba in *al-Muṣannaf*, 6:541 §33686; and cited by •al-Ḥusaynī in *al-Bayān wa al-Ta'rīf*, 1:295 §786.

<sup>174</sup> Set forth by •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: "On Intercession," 4:236 §4739; •al-Tirmidhī in *al-Sunan*: Bk.: *Ṣifat al-qiyāma wa al-raqā'iq wa al-wara'* [On the Description of the Day of Judgment, Heart-melting narrations, and Scrupulousness], Ch.: "What has been Narrated Concerning Intercession," 4:625 §2435; •Ibn Mājah (from Jābir ؓ) in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Mention of Intercession," 2:1441 §4310; •Abū Ya'lā in *al-Musnad*, 6:40 §3284; •al-Hākim in *al-Mustadrak*,



Reported by Abū Dāwūd, al-Tirmidhī and Ibn Mājah. According to al-Tirmidhī, 'This is a fine authentic tradition. According to al-Hākim, this is an authentic tradition conforming to the stipulation of al-Bukhārī and Muslim.'

١١/١٧٥. عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: خُيِّرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يُدْخَلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ لِأَنَّهَا أَعَمُّ وَأَكْفَى. أَتَرَوْنَهَا لِلْمُتَّقِينَ؟ لَا، وَلَكِنَّهَا لِلْمُذْنِبِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ.  
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَه.

175/II. According to Abū Mūsā al-Ash'arī رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said,

"I was given a choice between intercession and having half of my *Umma* enter Paradise (without any accountability). So I opted for intercession because it is common and far inclusive (for the entire *Umma*). Do you reckon that it is for the pious alone? Nay, it is for the sinful, the wrongdoers and the tarnished."

Reported by Aḥmad and Ibn Mājah.

1:139 §228; •al-Ṭabarānī in *al-Mu'jam al-ṣaghīr*, 1:272 §448; •al-Ṭayālīsī in *al-Musnad*, 1:233 §1669.

<sup>175</sup> Set forth by •Aḥmad b. Ḥanbal (from Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ) in *al-Musnad*, 2:75 §5452; •Ibn Mājah in *al-Sunan*: Bk.: *al-Zuhd* [The Renunciation], Ch.: "Mention of Intercession," 2:1441 §4311; •al-Haythamī in *Majma' al-zawā'id*, 10:378; and cited by •al-Bayhaqī in *al-I'tiqād*, 1:202.